

ANTI-SLAVERY BUGLE.

VOL. 4.--NG. 37.

SALEM, OHIO, FRI

MAY 4, 1849.

WHOLE NO. 193.

THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbia Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJAMIN S. and J. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an Abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet, and subscribers may take their choice of the following

TERMS.

\$1.50 per annum, if paid within the first 6 months of the subscriber's year. If paid before three months of the year has expired, a deduction of 25 cents will be made, reducing the price to \$1.25. If payment be made in advance, or on the receipt of the first number, 50 cents will be deducted, making the subscription but \$1. To any person wishing to examine the character of the paper, it will be furnished 6 months, for 50 cents in advance to all others 75 cents will be charged.

No deviation from these terms. We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

From the Liberator.

Do not the professed friends of Reform give the world occasion to question their sincerity, and doubt their motives?

PRINCETON, April 7th, 1849.

DEAR FRIEND GARRISON:

Although much has been said, from time to time, to the professed friends of Reform, it is evident that much more needs to be said, to arouse them from their present state of apathy and indifference. While they profess to believe that the popular religion of the present day is dreadfully corrupt, and abandon it as utterly worthless, and profess to have espoused a system of faith and worship, which is to prove the destruction of all others, and result in the final redemption of mankind, physically and morally; they do unquestionably, by their indifference with regard to it, give the world occasion to question their sincerity, and doubt their motives. In discussing the subject of Reform with those who number themselves among its enemies, we not unfrequently meet such questions as the following: If you, Come-outers, are really sincere in your war upon the Church and Government, why do you not prosecute it with more energy? Why do you not form yourselves into societies and organizations for the support of the advocates of your cause, and the propagation of your principles? And why do we not see you making as much effort to carry out your present as your former views? Such and similar questions are often put to us by our opponents. But they do not stop here. They even make bold to impeach our motives. They not unfrequently charge us with leaving their churches, and absconding ourselves from their places of worship, from merely selfish considerations—perhaps to rid ourselves of a minister in whom they find other burdens which they imposed upon us.

Now it is expected that the friends of Reform will meet much opposition from those who differ from them in sentiment. It is expected that they will be misapprehended, and that they will receive their full share of false accusation and abuse; but they should as far as possible, deprive their enemies of any opportunity to accuse them unjustly. Then, by way of self-examination, are we giving the world no occasion to bring these charges against us? Are we as faithful, devoted and self-sacrificing as Reformers, as we were as church members, or supporters of the religion of the various sects? Are we making as much exertion to push forward the cause of Universal Reform, as we were wont to make to build up sectarian religion? Or, have we withdrawn our efforts entirely, and drunk them up in our selfishness?

That there are individual instances of fidelity, devotion and consistency, among professed Reformers, it is true; while it is as true that the main body are apathetic, and fail to manifest half of that zeal in promoting the work of Reform, which they did as church members, or supporters of the various religious organizations, in propagating their sectarian dogmas. If there is any proper degree of interest felt in this enterprise by its professed friends, why are its advocates in the field doomed to discouragement, almost universally, by the stupidity of those who claim to be co-workers in the cause? Why is it, that they are under the necessity of spending a considerable portion of their time in rebuking (with but little effect too), those from whom they should receive not only words, but which is of far more consequence, and far more efficacious, (but which unfortunately costs a little more,) acts of encourage-

ment? Why are they under the necessity of resorting to special appeals to arouse the sleeping sympathies of the claim-to-be friends of the cause,—to excite a little spasmodic feeling in their hearts, in order to produce a corresponding feeling in their pockets? It is astonishing and painful to witness the ingratitude which one is compelled to witness on such an occasion. It is not uncommon to see individuals of wealthy circumstances in life, who have shed copious tears at the speaker's remarks, demonstrate the depth of feeling they manifested by their tears, by contributing twenty-five cents in aid of the cause. Tears which accompany such contributions, from such a source, are indeed crocodile tears. We often see an audience, which has been wrought up to apparently an almost dangerous pitch of enthusiasm,—perhaps in tears by some melting appeal, or almost insane with indignation at the recital of some horrible outrage, or monstrous cruelty and oppression,—we often see such an audience "cool off" in the twinkling of an eye, and become as serene as the very sight of a contribution box! Who, that is accustomed to such scenes, can wonder at Parker Pillsbury's severity, when speaking upon this point, or deem his language extravagant? No man, perhaps, has been more severely tried by the stingy contributions and general delinquency of the professed friends of Anti-Slavery and other reforms, than he. I cannot wonder that he is disgusted with the course of those, who make loud pretensions of friendship to the cause, who, a few years since, were in the habit of contributing forty or fifty dollars or more, to the support of a minister, who now annually to the support of a minister, who now manage to appease their consciences by the payment of five or ten dollars into the Anti-Slavery treasury!—not as much, in many cases, as they were in the habit of contributing while saddled with the heavy burdens which their notions of religious duty imposed upon them.

Again, this matter of giving should depend upon one's ability to give. The poor should not be expected to contribute as much as the rich; but here, there seems to be too little discrimination. In circulating a pledge for contributions, in many cases, those in wealthy circumstances are content to contribute as much as those whose hands are their only wealth, and give like the poor widow, from their pittance.

But this is not the only point in which the professed friends of reform are faulty. They are amenable to the charge of general delinquency. While some are deficient in contributing to the support of the cause, yet are sufficiently interested to make some effort to attend its meetings, others are so deficient in their contributions of friendship to it, and reason as stoutly in defence of it, as a theory, have so far back-slidden as to make it a matter of perfect indifference whether they attend its meetings or not, and absent themselves from the most trifling cause—causes which would not weigh a hair, as an obstacle in the way of their prosecuting any pecuniary enterprise.

In conclusion, it is too evident that the religion of a portion of those who profess to be the friends of Reform is dwindling away into an empty theory. We need to be baptized into that zeal which characterizes the various religious sects—a zeal which will only fit us to carry on an efficient warfare with the giant evils which exist at present, and through which only we can hope for a triumphant issue.

J. A. MERRICK.

The Difference.

"One of the most interesting instances of immediate emancipation, which has occurred in our country, was related by Capt. Burrill, of Tuncill, Connecticut, who some years since went to Virginia, or North Carolina, for corn. He received his cargo from two planters, one of whom was kind towards his slaves, as the Captain supposed them to be, and they were cheerful, well dressed, and ready to do anything which would be desirable to the master, and enhance his interest. His plantation was in a fine condition, and every thing wore the appearance of thrift and happiness. The slaves on the other plantation, were poorly dressed, appeared forlorn and miserable. They seemed to care for nothing, but went like brutes at the command, or whip, of the master. The plantation was in its appearance far behind the other, and there was no motive presented by the master but fear. It was in the month of April, that Capt. Burrill took in his corn, and instead of using a boat, the master made the slaves carry the corn sacks on their backs to the vessel, wading in the water to their loins. The Captain remonstrated with the master. He said it was good enough for the rebels; that they would cut his throat any time, if they could, and that he would have them know that he had the control over them. The Captain inquired of the former planter how it was, that there was such an immense difference between the situation of his slaves and plantation and those of the latter. He remarked that his neighbor was a cruel master, drove his slaves, and took poor care of them. They hated him, and would no doubt cut his throat, if they could without discovery. Some years ago, he said, I was convicted that it was a sin in the sight of God, to hold my fellow creatures as slaves, and one morning I called them all together, and confessed to them my conviction. I offered to employ them as laborers, and pay them wages, and to do them all the good in my power. I gave them all their freedom, remarking that if any were disposed to leave me, they were at liberty to do so, but that if they intended ever to return, they must come back within sixty days. They rejoiced to be free, and embraced my offer with gladness, at the same time declaring their intention not to leave me. Only one left, and at the end of thirty days, he came back, begging to be received, and was accordingly. Now, said he, these people love me and would do any thing for my pleasure. I act the part of a guardian, they make me their banker, and

even request me to purchase their provisions; and in conclusion he remarked, that in ten years from the time that they were manumitted, he should be a richer man than if he had kept his people as property."

The Cause in Kentucky.

The following extracts are from an "Address to the Non-Slaveholders of Kentucky," which is published in the Louisville Examiner.

Four fifths of the voters of the State being non-slaveholders, the question of Emancipation must ultimately be determined by them. This large class of our citizens should therefore calmly and dispassionately examine all the arguments and reasons brought forward for the purpose of strengthening and perpetuating negro slavery—if these arguments and reasons are valid, if slavery is a blessing—if it adds to the wealth, the comforts, and the productive capabilities of the industrial classes—if it dignifies labor—if it improves morals—if it refines our tastes—if it diffuses and promotes intelligence—in a word, if it can in any manner be made an agent in developing the physical and intellectual well being of that great body of the people who live by their own labor, then is our duty at once, plain and palpable, negro slavery should be made perpetual.

On the other hand—if the reasons brought forward by the advocates of perpetual slavery in support of their system, are unsound and sophistical, and if, upon a careful examination, we are led to coincide in opinion with the large number of wise and good men of the present and past generations who have depicted the evils, and deplored the existence of slavery in the most unequivocal and emphatic terms of condemnation, then is our duty equally plain and palpable.

Negro slavery should cease in Kentucky, at the earliest possible period consistent with the interests of all the parties to be affected by the change.

This great question cannot, and ought not to be set aside for any other. Parties are already formed, and sides are already taken. All over the State men are discussing it. In spite of corrupt, and time-serving politicians—in spite of the impotent pronouncements of a pro-slavery legislature; and in spite of the insolent and insulting epithets of abuse which a portion of the advocates of perpetual slavery have thought fit to heap upon Emancipation, the people are moving—holding meetings, selecting candidates, and entering into the campaign with true Kentucky earnestness and courage. The negro slave is free, and a few months since has passed away, and they have discovered that there is "no peace," and can be none until this question is decided.

A great deal has been said and written during this controversy, respecting the rights of property. We think it high time something should be spoken and written, touching THE RIGHTS OF LABOR.

During the pendency of our Legislative and Congressional elections, the industrious classes are regularly informed that they are the "true bone and sinew of the land." Politicians are then very eloquent concerning the "rights of labor."

Grateful to our kind and disinterested teachers, we propose to offer them a specimen of our scholarship—and to do what we can to convince them that their labors have not been in vain.

By turning to the 2nd Auditor's Report, it will be seen that 50,000 out of the 117,000 votes cast at the Presidential election, are dependent upon labor in its various forms for the means of subsistence.

This large class of citizens own but very few of the things that they own, which is of far more importance—Labor in its countless forms, and various modifications. With the larger portion of this body of citizens, Labor is their only capital, but with them, this capital is as valuable, and should be as carefully protected, as the rich man's negroes. They have a right, may more, it is their bounden duty to pass judgment on any legislative act or constitutional provision, which affects the value, productiveness, or influence of their labor, and any attempt from any quarter to abridge this right or to thwart its freest and fullest exercise, is much better suited to the latitude of Russia than to that of Kentucky.

It will be much better for all parties concerned that the slaveholders and non-slaveholders should at once come to an understanding upon the question of Rights as involved in Emancipation. On the part of the industrial, non-slaveholding classes, we hold the following propositions:

- 1st. That, as labor, using the term in its widest sense, is the foundation of all wealth—the physical and intellectual welfare of the laborer should be the first care of a wise government.

- 2nd. That in a political and social organization in which a large proportion of the laboring population are held as slaves—receiving for wages only the coarsest food and clothing—and being moreover systematically and intentionally shut out from education, the labor of free-men is necessarily degraded, and its rewards lessened.

- 3rd. That as slavery exists by virtue of, and in conformity with the highest existing law of the State, it is the duty of every citizen to respect all rights appertaining thereto as they at present exist.
- 4th. That in changing the organic law, the people are sovereign, and their will supreme on all subjects, limited only by the respect due to existing rights.

- 5th. In any proposed change of organic law, the greatest good of the largest number of citizens to be affected by the change should be strictly kept in view.

With these fundamental propositions in view, we proceed at once to examine slavery as it affects the interest of working men of all classes.

There are in the State nearly 200,000 slaves. What proportion of these slaves into competition with white laborers cannot with any accuracy be stated. If one were able-bodied men, they are more numerous than the white laborers of the State.

That this large body of degraded and ignorant laborers being in our midst, in some way, the free labor of the State will at once be admitted by all—and that this effect is injurious in every way.

The wages of a slave being only sufficient to keep him physically comfortable, must, the free laborer, have a tendency to depress the wages of the free laborer. That this is the case, is a fact, and is a fact which is willing to come down to the degraded ignorance, and the coarse food and clothing of the slave. It may be answered that the slave being ignorant, and irresponsible, cannot in many instances come into competition with the free laborer. In all employments requiring a fair education and a high degree of intellectual attainments this is true. The professions—Clerks, Salesmen, Printers, and some others are of course exempt from the direct competition of slave labor. But this cannot be said of Farmers, Bricklayers, Carpenters, Plasterers, Blacksmiths, laborers, and others which need not be mentioned.

If the Printing Offices of Kentucky were overrun with BLACK RATS, as are several of the mechanic shops in the interior towns, we should not see the great body of the newspapers of the State in opposition to Emancipation—and if all others who live by labor could feel the direct competition of slave labor, as severely as it is felt in some less favored branches of productive industry, this question would soon be settled.

Every man acquainted practically with the condition of the laboring classes of the State, knows that a great portion of our cheap agricultural labor is performed by white men. There are also many slaves employed as mechanics in the country, and the small towns of the interior. We know of slaves that are good Blacksmiths, Iron Moulders, Bricklayers, Carpenters, Plasterers, Painters, and we suppose there are other branches of mechanical industry in which they are employed.

There are instances within the knowledge of all of us in which master mechanics have become rich by the labor of their slaves. This must always be the case under the present order of things, and we know of no reason why it should not be so. If the law should prescribe to the slaveholder the occupation in which the slave should be employed, it would do him no good.

If, therefore, slavery be as it is at present in Kentucky, every man in the State who earns his bread by any occupation that slaves can be taught to perform, must expect to work for less wages than he would otherwise receive, and slightly in advance of those received by slaves.

This is a law of slavery from which there is no possibility of escape, and one that should be well considered by every intelligent voter.

In any country where a large portion of the laborers are held as slaves, the hours of labor must necessarily be increased. The loss arising from sickness, bad weather, or any other unavoidable accident, must fall on the slaveowner, or the slaveholder—whereas when the laborer is a freeman it falls on himself. Consequently it is the interest of those who employ slave labor to work the slave as many hours as possible, consistent with his physical strength.

In all those branches of mechanical and manufacturing industry in which the joint labor of slaves and freemen is employed, the freeman must work as many hours as the slave, or the capitalist suffers the loss. When the Journeyman Bricklayer of Louisville was struggling for the ten hour system, the employment of slave labor was the great practical difficulty in the way of the accomplishment of their object. If the free mechanic was desirous of a little time for intellectual improvement, after ten hours of hard and faithful labor in the broiling sun, he was told that the consequence would be a heavy loss to his employer, by reason of the laboring slaves being hired by the year.—The Journeyman Bricklayer was thereupon compelled to forego his intention to his employer work as many hours as were necessary for the profitable employment of slave labor, or leave the State.

In the spring of 1836, a period when there was a great demand for building mechanics, the Journeyman Stonecutters of the city of Louisville struck for the establishment of the ten hour system.

There were no slaves employed in that business. In a single day the employers acceded to the request of the journeymen, and in that branch of business, both with journeymen and laborers, ten hours labor has been a day's work from that period to this.

In the succeeding spring, the Carpenters and Painters asked their employers to establish the ten hour system, and gave as a reason, that their fellow-workmen in Cincinnati had enjoyed that right for years. The employers in these branches declined acceding to the demands of the journeymen. The journeymen stopped work, but slaves were employed in both these branches of business by a portion of the employers, and ultimately slavery triumphed over freemen.

The Journeyman, after a few weeks of assiduous effort, were compelled to go to work on the old score—but many of the most high-minded men, and the best workmen left the State. For ten years, the journeymen Carpenters of Louisville, (the largest and most influential body of journeymen in the city,) were compelled to struggle for a right which their brethren in Cincinnati have enjoyed since 1833.

During the past few years the hours of labor have been regulated and shortened in some of the free States by legislative authority. In others attempts have been made which have heretofore proved unsuccessful. But we have never heard of a serious attempt

at a movement of this kind in any slave State of this Union.

These illustrations might be much extended. Every practical man can do this for himself—but we think no candid mind will doubt the correctness of the principle assumed.

In the position we have now taken we do not wish to be understood as justifying strikes among workmen for the purpose of enhancing the wages of labor—that question is not now under discussion—and we leave it for every man to decide for himself.

We are speaking of a condition of society in which the labor is mixed, being partly performed by freemen and partly by slaves, and we maintain that free and slave labor cannot permanently and profitably co-exist with each other, the one or the other must give way. This will further appear by a slight examination of the essential elements of slavery and freedom. The law of freedom and the law of slavery are directly opposed. A great gulf lies between them.

Freedom delights in clothing her votaries with the graceful habiliments of manly virtue, and in developing the noblest characteristics of a God-given humanity. The province of slavery is to enslave, degrade and brutalize human beings created in the image of God. By the law of slavery the capitalist owns the laborer—by the law of freedom the laborer owns himself. For the best interests of freedom, knowledge and intelligence cannot be too generally diffused or too highly appreciated. Slavery looks with suspicious eye on such of her victims as are so unfortunate as to be able to read and write. Freedom smiles approvingly upon the reformatory labors of the school-master. Slavery is often compelled to attempt reform by the liberal use of the degrading lash.

Finally—the tools, the struggles, the self-denials, and the rewards of the life of a free laborer are for himself and his own family. The slave toils and labors through a busy life of suffering for the benefit of another, and can never have a lawful home of his own.

These, fellow-citizens, are some of our views on the effect of negro slavery on free labor.

We invite your co-operation in the great work of delivering our beloved State from this great evil. No question half so important can at the present moment engage your attention. All others, in fact, dwindle into insignificance, in comparison with it. The question of slavery is, and until it be settled, must be the paramount question of the day. As non-slaveholders, we ask you to consider what interest you have in the subject.

What other does it promise your children. You constitute a vast majority of the voters of the State, it is clear therefore that the continuance of slavery depends upon your suffrages, and we again ask you what interest have you in supporting the system?

The wages of slavery never have developed, and never can develop the energies of a people. Slavery cannot, by possibility, permit that intelligent, economical and wealth-producing population, which is necessary for the support of a good system of common schools.

The slave population with which you are now associated, is thus described by one of the ablest advocates of perpetualism in the State:

"A negro never works until compelled to." "They will tell you work has been their abhorrence all the days of their life." "That has been their only trouble." "That they are a horde of semi-savages—savages that bear upon their bodies the mark of eternal hatred to the white man." "That negroes should do all the stealing in Kentucky; they are entitled to that job, and understand the business well."

Freemen of Kentucky! do you wish to see a population of this class increasing from year to year? Are the evils of this description of slavery perpetually to surround your children and your children's children? Think you that a vote for Emancipation will ever be contemplated with feelings of personal regret, either by yourself or by your posterity? Is it possible that the wise and good men of the present and past generations, who have borne their united testimony to the evils of slavery, were mistaken? We beseech you by all the love you bear your noble State, to ponder well before you give your vote towards rendering perpetual the curse of negro slavery.

We would appeal in a spirit of fraternal kindness to those slaveholders who oppose us. We are not your enemies, nor the enemies of the State. We war not against slaveholders, but slavery. We do not pretend to any superior virtues, or that we, being in your circumstances, would be likely to act differently from you.

We feel slavery to be an insurmountable obstacle to our progress. It is holding us back from a glorious career of prosperity and renown. It is sowing broadcast the seeds of discord, division, and diabolism, and we are anxious for its extinction in a manner that shall be least offensive to you.

With Washington, we believe, "that there is but one proper and effectual mode by which the extinction of slavery can be accomplished, and that is by legislative authority," and this, so far as our suffrages will go, shall not be wanting.

Our plan, our object, and our aim, we propose to the open sunlight of Heaven, and we desire scrupulously to respect all vested rights.

We desire to see labor, ALL LABOR, fairly paid, until it becomes LABOR DULY RESPECTED.

We would have common schools, adequate to the wants of a nation of freemen, drawing their nourishment from the bosom of the State, nestling in every valley, and lifting

their sunny fronts on every mountain top.

In a word, we would have Kentucky what nature and the God of nature intended her to be—the happy home of intelligent freemen.

Will you not pause in your opposition, and co-operate with us in rescuing our glorious State and her institutions from the evils of slavery, and in placing ourselves and our children in the van of human progress and advancement.

One word as to plans of Emancipation, and we have done.

We have no plan to offer, for we are satisfied that the wisdom of an angel could not devise a plan that would be without some objection, or that would satisfy those who have predetermined not to be satisfied.

We wish to persuade the people of Kentucky to determine "that at some fixed period of slavery, or involuntary servitude, except for crime, shall cease in the Commonwealth"—all the rest, we think, may be safely left to the good sense of the people as a matter of mutual concession and compromise.

As a people, we are very much in the condition of the hunter who had the wolf by the ear. We are afraid to let go, and yet we know that it is dangerous to hold on. The wolf is becoming stronger, we are becoming weaker. Fifty years since the wolf was young and weak, and we could have let go our hold without danger—he is now nineteen times larger, with a corresponding strength, and we have added to our dimensions only nine times.

Fellow-citizens, this wolf will never get weaker while he can suck the life blood of the Commonwealth. Let him go—yes, let him go—and if he shall then show fight—let us meet him with the strong arms and stout hearts of Kentucky freemen.

If our Revolutionary Fathers had waited until a plan of Independence perfectly feasible, and entirely unobjectionable, had been presented for their adoption, they would never have achieved that independence.

There were difficulties to be overcome, obstacles to be surmounted, dangers to be encountered, and victories to be won. Who shall say that these were too great a price to be paid for the liberties of this Union? Let but a tithe of the spirit animate us which animated them, and the soul of Kentucky will in due time cease to be trod by the foot of a slave.

The men who achieved the independence of these States understood well the true philosophy of reform. Their first step was a fixed determination not to be taxed without representation—their next, was TO THROW THE TEA OVERBOARD.

A WOLF IN THE FOLD.—Another of those flagitious affairs which bring so much unjust reproach upon religion, has recently occurred near Rome, Onondaga Co., N. Y. It appears by the papers, that Mr. Woolcott, being, as she supposed, upon her death bed, called her husband to her bedside, and confessed to him that she had long been criminally intimate with Elder Scofield, the pastor of a Presbyterian church in the vicinity, and a married man as well as a minister of God. The husband charged the clergyman with the crime, and he confessed it. Subsequently it appeared that two unmarried ladies of his congregation had been seduced by him. He fled from public indignation, but being overtaken by Mr. Woolcott, compromised the "difficulty" for \$3000! Scofield is said to be now in New York city, whether he sent his wife and family soon after his scandalous discovery.

Slaves for California.

Although we have not seen fit to make ado about the reported organization of bands of Slaveholders at the South to migrate with their human chattels to California, we certainly have not failed to observe all movements of the kind with deep interest. Whether there is any backbone in the enterprise just now vaunted as progressing in Georgia, we do not know; but it certainly has a vapid look to our eye. It may be well enough to explain, however, that a Mr. Howard appears in print as the doviser and leader of a proposed Armed Migration of four or five hundred slaveholders in one body to California, each taking with him one to four or five slaves, according to his ability or inclination; said slaves to be employed in gold-hunting, or otherwise on the Sacramento for the benefit of their masters, who, bristling all over with revolvers, bowie-knives and rifles, are to form some sort of a hollow square for the protection of their "vested rights" against all gainsayers—or, in the words of one of the articles of compact—

8th. The object being to enjoy their rights in common with other citizens, in a territory which belongs to the people of the United States without distinction of sections, it is proper they should be well armed, and while abstaining from all innovations upon the rights of any one, be prepared to repel any and all aggressions."

These are glib-enough words; but we hardly believe any such party will see California this year. There are men enough at the South who own negroes, and men enough who would like to go on such an expedition; but to find the men who both own the negroes and choose to put them into such a pool as this and go with them, is hardly so easy. At all events, we have not heard that this expedition has started yet, and the season is already wearing late for beginning the preparation.

But, whatever may be the result, we heartily thank Mr. Howard for his suggestion, and shall redouble our acknowl-

ANTI-SLAVERY BUGLE, SALEM, O.

Anti-Slavery Bugle.

SALEM, MAY 4, 1849

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS. Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

FIFTEENTH ANNUAL MEETING OF THE American Anti-Slavery Society.

THE FIFTEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the Tabernacle, Broadway, New-York, on Tuesday, the 8th day of May next.

The Annual Meeting of the American Society is the most important anti-slavery meeting held any where during the year.

The Anniversary at the Tabernacle represents to the country at large, the progress, the efficiency, and even the existence, of the Anti-Slavery cause. It is to vast numbers of people, the only sign of the continued zeal and spirit of the Abolitionists, whose local meetings they never hear of.

The Business Meetings of the Society have always brought together in counsel a large number of Abolitionists from various parts of the Northern States than is ever convened on any other occasion. The general interests of the cause command, at that time, a consideration which at no other can be given them.

It has never, since the formation of the Society, been more apparent than at this moment, that the Anti-Slavery cause is left where it ever has been, in the hands of the members of the American Society. There is as yet no reason to suppose that Slavery will ever be abolished, except through its efforts.

The general importance of the annual meeting, and the aspect of the cause at this moment, which gives us every thing to hope for if we persevere—every thing to fear if we falter—appeal alike loudly to Abolitionists, all over the land, to make the ensuing Annual Meeting of the American Anti-Slavery Society one that shall do more even than any previous one has done to drive the South to despair in defence of its felonious system of society, and the North to a more determined attitude, than any portion of it has ever yet ventured to assume in defence of its own rights, and the assertion of the rights of the slave.

WM. LLOYD GARRISON, President.
WENDELL PHILLIPS, } Secretaries.
S. H. GAY. }

Immediate Emancipation from Slaveholding Government.

In 1831 there could be but eleven men found in all New England who would stand up and publicly declare that immediate Emancipation was the duty of the master and

who had a strong feeling of opposition to the system of slavery, but these were generally shocked at the thought of giving immediate freedom to the bondman—it was something they had not thought of, and they were not prepared for its adoption. But the spirit that dwells with the two or three who gather together in the name of Truth, animated and sustained the eleven. They were determined to make themselves heard, they were resolved that the nation should be aroused, and that the doctrine they taught in relation to slavery should be spread before the people. The principles that were so ultra then, are now quite moderate; that which was then so shocking, now appears but a reasonable demand. The people who then opposed immediate emancipation, now content for it, always excepting a few of the wisest in the State, and the most righteous in the Church, who, encumbered with the clogs of position and reputation, are not able to progress as fast as the common people. And this change is to be attributed first, to the inherent truthfulness of the principle; second, to the perseverance and faithfulness of its advocates; and third, to the familiarity of the people with the arguments brought forward in its support.

The history of its advent, progress, and partial triumph is one that may be read with profit in these days. Immediate cessation from slaveholding, and immediate cessation from the support of a slaveholding government are based upon the same principle, and it is strange that those who advocate the first cannot perceive that it is so. The people are shocked by the doctrine that those who hate slavery should immediately cease from giving their support to the government which sustains the system; they see in it almost as much bloodshed, anarchy, and confusion as was prophesied, would result from the adoption of immediate emancipation on a slave plantation; and they who assured the slaveholder that it was always safe to do right, and demanded of him that he should sacrifice all the slave property he possessed because justice required it, are unwilling to make an application of the same principle to themselves. They do not feel it safe to abandon a slaveholding government, and will not consent to sacrifice their elective franchise for the slave's sake. Yet enough will in time be brought to do it—enough to consummate the work of the slave's deliverance. Of this, we feel assured; for we are convinced that the doctrine of the duty of immediate cessation from the support of a slaveholding government, is in itself right, and therefore must prevail. Whether its day of triumph will be sooner or later will depend upon the faithfulness and perseverance of

those who see that the doctrine is true. If such shrink not from their duty, if, having put their hand to the plough they look not back, but press onward and onward, preaching their principles by words and deeds, the people will become familiarized with the doctrine and the arguments by which it is enforced, and thus become prepared to adopt it.

Who is so faint-hearted that he would now retreat? Who by his defection would retard the advancement of the cause? We trust that such number but few.

Thursday, April 26.

A DISEASED person was yesterday sent to the family residence of Dr. Black, of this city, in his absence. It is said the disease under which the unfortunate person was suffering is contagious. The family of Mr. Black were prejudiced in their health by this imprudent conduct on the part of the person or persons advising his conveyance thither.

The place at which the man was taken sick was the proper one for him to remain until he got well, and the proper place to invite medical aid—otherwise, send him to a hospital, not to the residence of a private family. It is alleged as an excuse for sending the unfortunate person alluded to above, to the residence of Dr. Black, that the latter belonged to the Sanitary Board. This, we are told by high authority, is false. The Doctor having promptly declined the honor of an appointment tendered to him. But even if this were true, and if he had held such a station, what excuse would that be for endangering the health of his family, and prejudicing the lives of the public by carrying him through the streets?

The unfortunate individual alluded to above, was taken into the house of Dr. Pennington for medical treatment. We are informed that he died about 8 o'clock last evening.

The above article appeared as an editorial both in the "Commercial Journal" and the Pittsburgh "Saturday Visitor," so we cannot say to which paper belongs its paternity. The story it tells is nothing very striking; its most prominent feature being the danger to which the public was exposed by carrying the "diseased person" through the streets. The facts of the case, as we learn from reliable sources, are simply these:

A rafterman from the interior of Pennsylvania, who had been to his lumber to Cincinnati, on his return took passage on the steamer Brilliant, and when near Pittsburgh was attacked by the Cholera. The captain of the boat did all he could for his comfort, and on arriving at Pittsburgh sent for one or two of his friends who were attached to a lumber yard in that city. The man was sick and a stranger; and desired a shelter and medical attendance, for both of which he was able to pay. A carriage was called for but none could be procured. A furniture car was high standard and the sick man placed in it. He was taken to a public house, but was refused admission; application was made at another, but with no better success; he was then carried to the Office of the Guardians of the Poor, but the poor fellow found they were no guardians for him; the Guardians recommended him to go to the private residence of a physician who was mistakenly supposed to be Chairman of the Sanitary Committee, and admittance was denied him there. Thus was this sick stranger treated in the christian city of Pittsburgh! His disease was of a nature that required immediate, active treatment; but instead of receiving it, he was carried about the streets from ten o'clock in the morning until seven at night, suffering meanwhile the most excruciating agony. He was finally received into the house of Dr. Penningman, and died an hour afterward. Before the Dr. tendered him his hospitality, we understand that an Irish woman, whose husband had gone to California, offered the sick man a bed beneath her roof. Her name is Elizabeth Kimmell—honour to her womanhood and her Irish heart; but what can be said of the humanity of those who left him to suffer unaided for—to feel that he was an outcast from the sympathy of those who call themselves men!

We trust that the "Journal" and "Visitor" will inform their readers from time to time, whether the "Diseased person" did so very much prejudice the lives of the public by being carried through the streets.

COLORADO TESTIMONY.—A suit was this week brought before Esquire Kennett, of this place, in which the testimony of a colored witness was proffered. The opposing party objected to its reception, thinking perhaps that a certain time was fixed in the act repealing the Black Laws for said act to take effect, and that the time had not arrived. We have never seen a copy of the act of repeal, but in the several synopsis of it which have fallen under our notice, no reference was made to time, and we presume it went into effect as soon as it received the Governor's signature. So thought the magistrate, and admitted the testimony. A similar case, we learn, recently occurred in Cincinnati, and was decided in the same way.

SENATOR BENTON, we understand, intends visiting the California emigrants who rendezvous at Independence this spring, to address them upon the importance of maintaining a bold stand against the introduction of slavery into the new territories; and will afterward stamp Missouri in advocacy of the same doctrine. A Free Soil speaker at the Convention at Ravenscroft called Henry Clay one of

edgments, extending them to his associates, in case his project is carried into effect. We are not sure that we have finished reading the CXIXth speech of six to fifteen columns, purporting to demonstrate that Slavery either will or will not fasten itself upon California in case nothing like the Wilmot Proviso shall be enacted; but at all events, we have read enough, heard enough, argued enough. We are weary of the never ending argument which settles nothing, and anxious for the practical demonstration which must force a settlement. It is high time the question were finally decided, and if the slaveholders will aid in bringing it to a focus, we shall most heartily acknowledge this favor.—We only ask them—and we know them well enough to feel sure that the request will be responded to by the great majority—to repudiate the sneaking dodge, and take their negroes to California, if at all, in an open, public, conspicuous way, like men conscious that they are doing as is their right, and rather courting than shunning observation. Let them stride across the continent with their gangs of negroes—they will know better than to take them across Mexico or the Isthmus, where such gangs are not delighted in—and say frankly, "We have a right to hold Slaves in California, and we will." See us set about it! That done, though the Nicholson's on the Pacific will insist that the people there have no power over the matter and the Cases on this side will argue that nobody but the people there can properly act in the premises, we shall yet have the main question brought fairly before the Country, and forced upon the attention of Congress.—If the People of California shall of themselves abate the nuisance and provide against its recurrence there, of course nothing more need be said, so far as that Territory is concerned; but if they don't—if the Military dictatorship now existing there (the chief a slaveholder, who, we understand, look out slaves with him) shall maintain the right to hold slaves in that Territory, and the Californians themselves do not or cannot overrule the decision, the case comes of course to Congress for revision; and who can longer say with plausibility or decency, "I am opposed to Slavery in the abstract [we don't know the place,] and shall resist its establishment in California, but there's no need of any Wilmot Proviso—the matter will take care of itself!" Let us hear what the next shuffling will be in case Slavery now plants itself in California and defies all local efforts for its extirpation. We have had words enough—give us deeds!—Tribune.

DELAWARE ANTI-SLAVERY SOCIETY.

We copy from the Wilmington Blue Hen's Chicken, the following extract from the Fifth Annual Report of the Executive Committee of the Delaware Anti-Slavery Society.

"In rendering our Annual report, we are unable to point you to any signal achievements as the result of our labors of the past year. Indeed, a superficial view of the present state of our cause in Delaware, might lead us to believe that a retrograde movement had been made within the year. Such a view would present to us a very general apathetic feeling on the part of those to whom we have been wont to look to take the advance steps in reform. The apparent want of sympathy with our movements, on the part of the masses—the refusal of those to appear as actors who have the power to move and wield popular sentiment, would indeed be discouraging were we not to look deeper into the springs of human action. But let us take this deeper view, and we will find cause for encouragement, even to the most adverse phases that meet it. It is a saying of some significance, that moral revolutions never go backwards. A retrospect of the past history of the world, cannot fail to convince us of this cheering truth. When we look to the barbarous state in which the most civilized nations have once been steeped, and have traced their gradual, slow, but certain progress to their present state of civilization, enlightenment and refinement, we may read a lesson of encouragement that will teach us to falter not in our faith in the ultimate triumph of human liberty, nor to waver in our efforts for its achievement.

What were our ancestors a few, very few centuries since? The boasted liberty-loving Anglo-Saxon, the self-styled conqueror of the world, hugged his chains of political inroad alone, but of abject personal bondage, and kissed the hand that fettered him in his utter degradation. What now is that Anglo Saxon? The freest of the free, and the most untiring in the assertion and maintenance of his freedom. That the exodus from slavery, and elevation in the scale of being of the dusky sons of America, is no less certain than our own elevation has been, may be as fully relied upon, as that there is a God who rules the universe and dispenses his blessings to his children impartially, be they of whatever clime, complexion, or condition they may. In vain was it that our Legislature, in its late session, endeavored to interpose its puny efforts to stay the tide of moral revolution. It might with equal wisdom and effect, have attempted to stay the resistless waves of the noble Delaware, and to roll back its tides to their fountain, as to attempt to arrest this work. It has its foundation in the nature of things, and has God for its author, and its members by their action are attempting to subvert the order of nature, and oppose the decrees of the All-wise.—In their effort to dam the resistless stream,

they will find their work and themselves swept away by its tide, and their names and deeds enrolled on the annals of infamy, or lost beneath the dark waters of oblivion. Unconsciously to themselves, they have been setting a power in motion that will overwhelm them.

"In their opposition to the expressed will of a thousand of our most worthy citizens, and the undoubted wishes of the greater part of the remainder on a great question of reform; in their neglect to do the will of the people, in various minor though important matters, they have been teaching the people that if they wish their bidding done, they must take the matter into their own hands and see to it, that they elect men who will fulfil their duties as their servants, and not arrogate to themselves to be their masters. They have been teaching them that if they wish to enjoy liberty for themselves, just laws, and an impartial administration of them, they must first remove this insidious power, and then the throne will do their bidding. This is the lesson the people have been learning, may they can it well before they are again called upon to choose their representatives, that their choice may be made intelligently, that their wishes may be done, that our State may be made free.

"During the past year, in consequence of the political excitement of a Presidential campaign, there has not been the same opening as usual for our labors in the moral field; nevertheless something of effort has been made, not without effect it is hoped. There have been some public meetings held, and during the early part of the year, we had a lecturing agent in the field for a short period. We were not able to secure his services for a greater period, but limited as it was, it was sufficient to show that when not overwhelmed by a storm of political excitement, the people will gladly receive the truth, when properly placed before them. It is a subject of regret that our limited means will not admit of our extending operations in this field of labor. Were it cultivated to the extent for which there is opening, there is no doubt that an abundant fruitage would be the yield. The publication of our paper, which was continued until recently, has now ceased. The fund created for its support having been expended, and no sufficient additions having been made to it to warrant its continuance, this course was found necessary. The subscription price being merely nominal, has only defrayed a very small part of the expense of its publication. Of the amount of its usefulness, it would be difficult to express an intelligent opinion. That it has been taken and read by a considerable number of our citizens, is true, but that its circulation has been limited, and as a matter of course its usefulness, by the unnecessary excitement of the prejudices and

THE FALSE REFUGE OF THE GUILTY; OR THE BIBLE A CONTRABAND ARTICLE.

It seems by the (Baptist) "Religious Herald," of Virginia, one of the popular religious papers of our day, that, after nine years from its publication, a copy of "Charles Simmons's Scripture Manual," has found its way into the State of Virginia, and come under the eye of the editor of that paper. The effect produced on the mind of that gentleman is remarkable. The appearance of the cholera in Richmond, would not have awakened in him more alarm, or more aroused his sanitary precautions. The article is a curiosity; and we copy the whole of it, simply premising that this terror-exciting book, as all who have read it know, is made up of Bible passages, arranged agreeably with the compiler's judgment, under various heads. If there is some fault in that arrangement,—and, on some subjects, we think there is—yet there the reader has the language of the Bible, and can judge for himself whether the arrangement is right or not. But Mr. "Sands," the editor, is greatly moved, and issues his proscription "Bull" forbidding the people to read or buy the dangerous book. A real Roman or Pope could scarcely have fulminated a louder one from the Vatican. One of "the faithful" brought the "suspicious" book to his notice, and deserves to be rewarded with a Dakedom. Has the Virginian Pope not some rich "benefice" to bestow upon him? or at least a beautiful slave?

"A Contraband Article.—A friend has brought to our notice a work, which has been hawked about our city for some weeks past, and very eagerly pressed upon the attention of the community, as one of extraordinary value. It is entitled "A Scripture Manual, &c." By Charles Simmons, N. Y. M. W. Dodd, 1848; and is recommended by many distinguished men of the North. One of these tells us that the 'author has had particular reference to the prevailing errors of the times.' This looks somewhat suspicious, coming as it does from a

northern region; and the book itself shows that slavery is one of the errors against which it is aimed. The author gives us passages of Scripture on 'servitude'; and then, as something distinct from it, on 'slavery and oppression.' Under the latter head, he says, 'See Rights of Man'; and on turning to it, we perceive that it is directed mainly against our institutions. The Scriptures are perverted; passages being cited which really have no reference to the subject. If Northern men choose to pervert the Scriptures, they ought not to palm their impositions upon us; and if they deem slavery a sin, they ought at least to have the decency not to attempt to make money by selling their anti-slavery books to slaveholders. The book is, moreover, unsound in its theology. No Baptist—no Southern—ought to countenance it."

Now, one word more. "If Northern men deem slavery a sin, they ought at least to have the decency not to attempt to make money by selling their anti-slavery books to slaveholders."

Plato, Seneca, Aristotle, Daniel, all truly wise men, come to the rescue!—come for the defence of the poor 'slaveholders'!! Alas for the Patriarchal holders of the American—the Baptist South, if "Connecticut pedlars" of Bible passages—"Scripture Manuals"—are not prohibited crossing that broad line, (it is infinite in breadth, if not in length) which separates the land of slavery's paradise from the Bible-printing and even Bible "selling" North. To insult a sinner by offering to sell him a Bible for precious lucre obtained by his very "sin" too. O, it is anti-republican, anti-patriarchal, anti-Baptist, and almost anti-slavery. Keep back the colporteurs.—They must never sell a Bible to a sinner. It is wanting in "decency" to do so.

Since writing the above, we observe that a colored man is trying to raise funds by donations to redeem his wife who is owned by a "Mr. Sands." Is he the editor of the Religious Herald?—Christian Contributor.

Othello in New Orleans.

The New Orleans people are delighted with MACREADY in everything, but especially in *Othello*, upon which the critics shower roses. This is very ingenious, but surely no less impolitic. The good souls do not perceive the dangerous tendency of great acting lavished upon a black. Nevertheless, with its columns filled with advertisements of runaway slaves, and of slaves to be knocked down by the hammer, the *Daily Picayune* of (Feb. 15.) says of MACREADY's *Othello*, "We have never yet seen anything so brilliant; such acting would redeem the stage of the stage, were they to be so good as to do it." This may be very true; but, we repeat it, to tell such truth is very foolish.

The *Daily Picayune* is, we believe, a very important print. It has Art as an accessory to its political and social literature. The title is adorned with the figure of a female—very white, of course,—seated upon something invisible, and holding in her lap a nest of young pelicans, poetically fed by the hen pelican. The right hand of the lady—the finger and thumb holding a branch of something, African nightshade, it may be—reposes on a sugar-tub; whilst a ship—a slave-clipper, we presume—looms in the distance. There is, no doubt, deep and delicate meaning in all this. The lady is Liberty—American Liberty—and the pelicans, young citizens of the South, reared upon black blood purchased by Liberty to nourish them. The sugar-tub is blood again, turned into pleasantness and flavor.

This is all as it should be; but, *Picayune*, be consistent. Wherefore praise *Othello* on the stage, and advertise the black for sale? For instance, here we have two separate sales of slaves, one in sixty-seven lots, the other in sixty-two—of slaves of both sexes and all ages to suit all buyers. Lot 18 is, "ROSELINE at the breast;" and lot 64 is, "OLD BETSY, aged 80 years!" This may be all very proper in a Model Republic; but we hold that to praise the black on the stage, may, in the end, awaken sympathy for him in the market. Again, you shall say that the many escapes of slaves, advertised in this *Picayune*, may not be attributed to the admiration vouchsafed to Mr. MACREADY? Hear the enthusiastic and foolish critic!—"What could we say of MACREADY, but that he carried into his personation of the Moor, the same elaborate study, matchless elocution, and consummate art, which we have admired before?"

And then, "the house was full and radiant with beautiful women. A doll could not play ill to such an audience!" All this, we fear, so much incitement to the black blood of New Orleans to decamp or rebel. And we have the result in some ten advertisements for ten runaway slaves; all of them, we doubt not, stimulated by the praise and sympathy lavished upon the actor, to take it into their heads to think themselves human beings! Here is—"JOHN, aged about 25 years, 5 feet 4, fine-looking and neat dressed." "WILLIAM or BILLY, about 16 or 17 years old, dark complexion, slender built, with fore-finger off right hand;" and "MARY, a bright mulatto, and rather handsome—has a very impetuous air and bearing;" and lastly, "BRAZILE, speaks French and English, is about 21 years old, a dark mulatto or copper-color, has a Roman nose, rather

slender, genteel person!" Here are these and others advertised, as a London lady would advertise a run-away spaniel or a flown parrot—advertised with small effigies of the fugitives, the more readily to catch the eye of the reader. And this is in the same sheet with glowing commendation of the black of the actor;—where there can be little doubt that the like eulogy personally bestowed on the same dangerous individual, originally instigated the negro desertion. We think every Slave State should consider this, and forbid the personation of *Othello* by Mr. MACREADY; unless, indeed, he should choose to "reverse the character," playing the Moor as a white man. Or, to satisfy both parties, why should not *Othello* be made a sort of piebald hero; divided after the fashion of the old colored print of *Death and the Lady*—that is, half black and half white!—London Punch.

CAPTURE AND ESCAPE OF A KIDNAPPER.

Calvin Morgan, a kidnapper, who was tried some twelve months since in the Hastings Court of this city, and convicted (with an accomplice who is now in our State Penitentiary) of enticing slaves from their masters in Richmond, but who afterwards broke jail, and has since been going at large, was observed on Thursday night last, seated in one of the boxes of the theatre. Officer Nuckolls, on recognizing the fugitive, arrested him, and took him to the street, where they were besieged in tying him, when a confederate of Morgan's, it is supposed, or some one else, struck West a severe blow with a stick; a general scuffle ensued, amidst the confusion of which Morgan gave the officers the slip, and he is now again at large. We believe a large reward was offered by the Governor for Morgan's apprehension some time since.—Richmond Republican.

NEGRO STEALING.—At the late sitting of the Court at Camden, one Brown was convicted of stealing negroes. The poor creatures who were beguiled by him were induced to steal a large sum of money from their master, on this man's promise to carry them to a Free State. He got the money, and then by an agent, carried them to Virginia, where the ship was given to them. They were soon apprehended, and upon communicating the facts, the agent who had made tracks for home, leaving the poor negroes to shift for themselves, was himself arrested and sent to Kershaw, and upon his testimony Brown was convicted. His counsel, we learn, intend moving for a new trial at the Court of Appeals in May next.

The Chance of a Fortune in California.

Is thus calculated by the editor of the *Buffalo Commercial*.

As a general thing it may be assumed as certain, that a man who cannot succeed at home, will not succeed there. Energy, resolution, disregard of ordinary obstacles, and steady perseverance, are requisite to success in California, and the same qualities will insure a fortune here as well as in that remote region. More time may be required—though that will admit of question—but on the other hand greater comforts and security of life and property, when the latter is won, can be counted upon. Conceding the truth of all that has been told of the gold of California, let us go into a little calculation and see how much, with ordinary good luck, men can expect to make by going there. The cost of the journey thither and the preparations for it, cannot be estimated at less than two hundred and fifty dollars. It costs the most of those who go there, more than that sum, to say nothing of the additional sum that produce dietaries should be carried to provide against possible contingencies. If he has fair success the gold-digger will gather about ten dollars worth of the dust a day. There are only about two hundred days in the year in which he can work. His entire earnings, therefore, would amount to about two thousand dollars. That sum seems large, but take from it the cost of the journey and the preparations, and the expenses of living while digging and while he is necessarily lying idle,—how much would remain? Less, we apprehend, than the man could have earned with less labor and danger at home—certainly not more, to say nothing of the risk he runs from disease and the lack of useful attention if sickness should befall him.

But there is no certainty of earning ten dollars a day. Some to be sure get much more, but that is in a great degree mere good luck. We hear of their success, but nothing of the thousands who are less fortunate. By the first of September next there will probably be not far from 75,000 persons in California, of whom two-thirds or 50,000, will be gold-diggers. Concede that they will all get ten dollars a day. That would make an aggregate of half a million of dollars for the whole, or one hundred million of dollars for the entire working days of the year. Does any one believe that any thing approximating to this will be realized? It must be, or else the gold-digging business will be ruinous to most of those engaged in it. But some may say that the expenses of living will soon be greatly reduced. Doubtful. The rewards of labor in every country seek a level. If the man who digs gold can make ten dollars a day, the man who cultivates the earth or follows a mechanical employment will require as much for his day's work, or he will dig gold too. If reliance is placed on supplies brought from abroad, matters are not much mended. The shippers run great risks and they will have prices to correspond.

Considering the subject in the most favorable light we can, the conclusion is irresistible that though immense amounts of gold may and probably will be obtained, from California, and though there and there one, more successful or lucky than the rest, may realize a fortune, the great mass of those who go to California must make up their minds to endure great hardships, with the prospect of getting less for their labor than they could at home by steady industry.

ANTI-SLAVERY EUGLE, SALEM, O.

the pillars of the Free Soil movement—we should think it as evident to most comprehensions that Thomas H. Benton is quite as well entitled to be thus called.

Information Wanted.

Quincy Relf, husband of Harriet Relf, is informed that his family, consisting of wife and five children, formerly belonging to Henry Fry, of Moorfield, Henry Co., Va., are living near Martinsburg, Knox Co., Ohio.

The family were liberated by their claimant, the husband liberated himself by running away. He has not been heard of by his family since, who are filled with anxiety on his account. If he should see this, will he please communicate by letter his present residence, and they will go to him. It would, perhaps, be better for him to write to the Editors of the Anti-Slavery Bugle, Salem, Col. Ohio, and they will see that word is forwarded to his family.

Anti-Slavery papers please copy.

A WOMAN THREATENING LYNCH LAW!—The editor of the "Pittsburgh Saturday Visitor" says:

"If we had a husband, father, or brother, who was likely to become a victim to the serpent of the still, we would take the same time in the first stages—and were every dreamer, within reach, not to encroach on our hearts; and if they persisted, we would burn down their establishments with as clear a conscience as we would build a fire to burn the June bugs and save our plums."

Had Mrs. Swisshelm, when editing an Anti-Slavery paper, uttered such threats against the slave-pens where her sisters are imprisoned and sold, there would have been great propriety in calling her an incendiary sheet.

We have on hand a number of original articles designed for a place in our column of poetry; some of them will be published, and some do not come near enough to our ideas of poetry to appear in print. Many who can write good prose, fail in their efforts to clothe their sentiments in verse.

What has become of the "True Democrat" and the "Palladium of Freedom"? It has been an age since we have seen either of them.

Secularism.

A writer in the "Christian Citizen" thus hits off that narrow love of sect which builds so high a partition wall as to prevent men co-operating with each other in moral reform, unless their notions of theology have been gauged by the same measure.

"The people of the good town of Kipling, for instance, are a progressive people, and they have gone ahead in the Total Abstinence movement; they wish to have a demonstration, and knowing that the Rev. John Calvin is a Totalist, they wait upon him, and respectfully invite him to the platform. 'I shall be most happy,' says the smiling divine; 'what other gentlemen are to take part in the proceedings?' 'Mr. Presbyter, the Rev. Ebenezer Wesley, the Rev. John Method and the Rev. Abel Arian,' answers the deputation. 'Ah, indeed!' mutters the meek Christian, when he hears the last name, and his face lengthens, and his tones become grave. 'Ah, then, I cannot possibly come if Mr. Arian is to be there.' 'Why sir,' says John Blunt the shoemaker, 'Mr. Arian was the first that showed me the beauties of Total abstinence, and a more laborious worker in the cause, let alone a kinder man, there does not exist.' 'Ah, that may be, but I could not consent to sit upon the platform with a man so heterodox as Mr. Arian.' 'He is not a heterodox totalist,' says Blunt; 'he is a long pledge man, out and out.' 'Ah, but he has most erroneous views of doctrine. Good day; I cannot possibly attend.'"

The following notice of the meeting of General Taylor and Scott in Washington, is from the New York Sunday Dispatch; and is quite as important and edifying as much of the same character which is written about the movements and emotions of the great men of our land.

General Scott fell upon General Taylor's neck and wept.
"Scott!" murmured Taylor.
"Taylor!" faltered Scott.
"Scott," said Taylor, making a stronger effort to recover his composure—"Scott!" he repeated, but broke down.
"Well, Taylor, what is it?" demanded Scott in a firmer tone, and trying to master his emotion.
"Scott," resumed Taylor, with a visibly painful effort—"Scott, do you chew tobacco?"

A Great Slaveholder.

Mr. Cruickshank, a British merchant residing in Africa, recently paid an official visit to the King of Dahomy, with the view to promote the suppression of the slave-trade. An account of his mission is given in the English papers, from which the following is extracted:

Mr. Cruickshank was empowered to offer an equivalent amounting to £4,000 per annum to the King of Dahomy, should he succeed in making a treaty with him for the suppression of the trade in negroes, and by which he was to use his influence in putting it down, and more particularly not to participate in it himself. He, it appears, is the largest seller of negroes in Africa, and, besides procuring domestic for himself and his chiefs—For this purpose, he makes annual slave hunts, he conducts, and shares the dangers.

He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up to as a master.

no person can hold any property except by his permission, even during life, and at death all reverts to him; he is protected by an immense army of women, numbered by Mr. C. at many thousands. These women are his body guards; they never leave him, and are answerable for the safety of his person. In his talks with the agent of the British Government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded in all the arguments in favor of the treaty, on the score of humanity, &c., &c.; but placed the affair strictly in a pecuniary view, along with the custom of his country.

He had received the crown from his father, to whom, like him, all his people looked up to as their supporter; that it cost him £200 and £300 a year for the support of his government, of which he derived at least £200 by the slave trade; that this was the great source of his revenue, and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin, by accepting the paltry sum now offered. He would, however, endeavor to turn the minds of his people to agricultural pursuits, offered land to the British Government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the general territories. Mr. C. had much talk on this subject. He was exceedingly alert and careful not to commit himself in conversation.

The turning the labor of the natives to agricultural pursuits is the most likely method of suppressing the traffic.
Mr. C. was, throughout, treated with the greatest respect and hospitality, both by the European slave-traders on the coast and on his travels to and from Dahomy, bringing down with him two slaves, presents to her Majesty from the King, and one presented to himself (strange contradiction.) Mr. C. who, we understand, a gentleman of much shrewdness, research and fine literary acquirements, has written a paragraph for publication in England relative to his travels; his conversation with the King; and his views with regard to the most efficient means of putting down the traffic (in which he was much benefited and assisted by the King) in human flesh—the pursuit of which was looked to for more particular information relative to the subject.

The African style and magnificence of his residence, and the passing and reviewing of the army of women and men, is, we are told, highly amusing as well as giving a much higher idea of the African training and taste for warfare than we ever had previously.

Ohio and Pennsylvania Railroad.

A large Railroad meeting was held in Pittsburgh at the Board of Trade Rooms, on the 23rd ult. The "Commercial Journal" says:

The Railroad meeting, at the Board of Trade Rooms, on Third street, corner of Wood, was well attended last evening. Several gentlemen from Ohio addressed the assembly—setting forth in a very strong light, the necessity and utility of subscriptions of stock, by Pittsburgh capitalists, to this great work.

We have not room for the remarks of the speakers this morning. Let it suffice to say: they proved conclusively that the stock of the road would pay good dividends; that it is located through a good wool-growing, wheat raising, stock producing, cheese making country. That the grade is slight in comparison to that of other roads; that it is the most direct route from Pittsburgh to the Lakes and the Atlantic—that it cannot be eluded by ice or snow (as has been alleged)—that it will enhance the value of real estate in all the counties through which the road passes, more especially in Pittsburgh and Cleveland. That the Zanesville route does not offer as many inducements for the investment of stock as this—that the country through which the road is located, have subscribed liberally.

They ask of Pittsburgh capitalists sheer justice—that they should regard their own interest, and by their liberal subscriptions secure the terminus of the road at this point, instead of having it diverted to Virginia. A connection with the Central Rail Road, through Pennsylvania is what is sought in preference to any other route—but, should Pittsburgh pass along, and nearest to her interests, they will take the direct route—the connection with Baltimore and Ohio. We trust our moneyed men will consider this matter, and take hold of the stock at once—delays are dangerous—especially since the road alluded to, is in progress of construction. This is the Central—the Great, the only dividend-paying profitable route.

Other resolutions:

Resolved, That the liberal subscription made by the citizens of Ohio, residing in the counties of Columbiana, Stark, Wayne, Ashland, and Richland, to the Ohio and Pennsylvania Railroad, entitle them to the praise and gratitude of their fellow citizens and of this community; and that it is at once the duty and the interest of the citizens of Allegheny county to contribute with equal liberality to the prosecution of this important improvement.
Resolved, That, in the opinion of this meeting, the true interests of the citizens of Pittsburgh and Allegheny would be promoted by a corporate subscription on the part of those cities, each to the amount of Two Hundred Thousand Dollars, to the stock of the Ohio and Pennsylvania Railroad Company, as authorized by an Act of the Legislature of Pennsylvania, passed April 5th, 1839, to be made payable in bonds of those cities, excepted by the afore said Act from all local taxation, none of the bonds to be issued until at least two hundred thousand dollars shall have been subscribed to the stock by individuals in Allegheny county, and as the progress of the work, after it shall have been put under contract, may require; and provided further, that the avails of said bonds be applicable to the construction of said road within the State of Pennsylvania.

On the 26th ult., the city Councils had the subject before them, and agreed to subscribe \$200,000 as recommended above. This should encourage those along the route to do yet more than they have.

SANTA ANNA.—This notorious individual still threatens to destroy Mexico. A journal in Zacatecas says that the adherents of Santa Anna declare that on the 13th of June next he will occupy the Presidential chair, for the

sixth time. His friends are believed to be the clergy, the cultivators of cotton, the agriculturalists and mechanics, with a portion of the National Guard, and all the discontented office-seekers.—Phil. Sun.

SOAKED IN RUIN.—Among the statistics in Haskell and Smith's Universal Gazetteer we find the following, which speaks volumes in regard to the moral depravity of some portions of the slave States. "Davis County, N. Carolina, has a fertile soil, and 7574 inhabitants. There are 12 schools numbering in all 268 scholars, and seventy-five distilleries." "More than six distilleries to every school-house. And yet this is the degraded condition to which the slavery propaganda of the South would bring the free territories of the Union if they could succeed in establishing slavery upon their soil."

From the Santa Fe Republican.
Col. Benton to the People of California.

The treaty with Mexico makes you citizens of the United States. Congress has not as yet passed the laws which should confer on you the benefits of our government, and considerable time may elapse before they do. Until such is done, however, your situation is anomalous and critical, and calls upon you for the exercise of your most mature discretion, and the most exalted patriotism. The civil and military Provisional Government established among you by right of the late existing condition of war, is at an end. The edicts promulgated by your Provisional Governors, Kearney and Mason, (both of them ignorant men,) as far as they refer to changing the laws of the country, are null and of no value, and were so from the commencement; because the laws of a country remain in force always until they are altered by a legal legislative authority; and no such authority has as yet alleged those laws which existed at the time of the conquest. The laws of California still remain what they were, and they are sufficient for your present protection, with some slight additions made of your own free will, and administered by officers of your own election. Having no legal government or legal officers, you cannot have any except through your own acts; you cannot have any one put in authority over you, except from your own consent. Your sanction must be the will of a majority. I recommend you to unite in a convention which shall provide for a simple and cheap government, and that you take care of yourselves until Congress shall take care of your interests. You require a Governor and Judges, and Justice of the Peace, and officers of militia; this is about all you require. The Roman laws, the basis of your laws, is both just and wise, and only requires to be administered by honest judges (sleazebags) whom you ought to elect. Avoid new codes of laws until they are introduced by permanent authorities. You require but little now in addition to what you have, and this you can give yourselves at your convention, to wit: elections, trial by jury, and courts of reconciliation. These last are to terminate disputes without litigation, by means of a judge; they can be easily engraved on the Roman laws, which you have already, and which favor amicable arbitration and adjustment. It is founded on the declarations of Scripture—"Agree quickly with your opponent, while he is ready to do so," &c. They exist in the north of Europe, especially in Norway, where the third part of the disputes are arranged in these Courts of Reconciliation, &c., &c.

THOS. H. BENTON.

Manufactures in a Slave State.

What interested me most was a visit to a cotton mill in the neighborhood—a sample of a class of manufacturing establishments, where the poor white people of Georgia and of South Carolina find occupation. It is a large manufactory, and the machinery is in as perfect order as in any of the mills at the north. "Here," said a gentleman who accompanied us, as we entered the long apartment in the second story, "you will see a sample of the brunettes of the piney woods." The girls of various ages, who are employed at the spindles, had, for the most part, a sallow, sickly complexion, and in many of their faces I remarked that look of mingled distrust and dejection which often accompanies the condition of extreme, hopeless poverty. "These poor girls," said one of our party, "think themselves extremely fortunate to be employed here, and accept work gladly." They come from the most barren parts of Carolina & Georgia, where their families live wretchedly, often upon unwholesome food, and as idly as wretchedly, for hitherto there has been no manual occupation provided for them from which they do not shrink as disgraceful, on account of its being the occupation of slaves. In these factories negroes are not employed as operatives, and this gives the calling of the factory girl a certain dignity. You would be surprised to see the change which a short time effects in these poor people. They come bare-footed, dirty, and in ragged clothes, are scoured, put into shoes and stockings, set at work, and sent regularly to Sunday school, where they are taught what none of them have been taught before—to read and write. In a short time they become expert at their work; they lose their sullen shyness, and their physiognomy becomes comparatively open and cheerful. Their families are relieved from the temptations to theft and other shameful courses which accompany the condition of poverty without occupation.

"They have a good deal of the pious, easy manner of the piney woods about them yet," said he of our party, a Georgian. It was true, I perceived that they had not yet acquired all that alacrity and quickness in their work which you see in the work-people of the New England mills. In one of the upper stories I saw a girl of a clearer complexion than the rest, with two long curls swinging behind each ear, as she stepped about with the

air of a duchess. "That girl is from the North," said our conductor; "at first we placed an expert operative from the North in each story of the building as an instructor and pattern to the rest."

I have since learned that some operatives were made at first to induce the poor white people to work side by side with the blacks in these mills. They utterly failed, and the question then became with the proprietors, whether they should employ blacks only or whites only; whether they should give these poor people an occupation which, while it tended to elevate their condition, secured a more expert class of work-people than the negroes could be expected to become, or whether they should rely upon the less intelligent services of slaves. They decided at length upon banishing the labor of blacks from the mills. At Greenville, in South Carolina, about ten miles from the Savannah river, a little manufacturing village has lately been built up, where the families of the *Crackers*, as they are called, reclaimed from their idle lives in the woods, are settled and white labor only is employed. The enterprise is said to be in a most prosperous condition.

Only coarse cloth are made in these mills—strong thick fabrics, suitable for negro shirtings—and the demand for this kind of goods, I am told, is greater than the supply. Every yard made in this manufactory, at Augusta, is taken on as soon as it leaves the loom. I fell in with a northern man in the course of the day, who told me that these mills had driven the northern manufacturer of coarse cottons out of the southern market.

"The buildings are erected here more cheaply," he continued; "there is far less expense in fuel, and the wages of the work-people are less. At first the boys and the girls of the *Cracker* families were engaged for little more than their board; their wages are now better, but they are still low. I am about to go to the North, and I shall do my best to persuade some of my friends, who have been almost ruined by this southern competition, to come to Augusta and set up cotton-mills."

There is water power at Augusta sufficient to turn the machinery of many large establishments. A canal from the Savannah river brings in a large volume of water, which passes from level to level, and might be made to turn the spindles and drive the looms of a populous manufacturing town. Such it will become, if any faith is to be placed in present indications, and a considerable manufacturing population will be settled at this place, drawn from the "half-wild" inhabitants of the most barren parts of the Southern States. I took upon me the introduction of manufactures at the South as an event of the most favorable promise for that part of the country, since it both condenses a class of population too thinly centered to have the benefit of the institutions of civilized life—of education and religion—and restores one branch of labor, at least, to its proper dignity, in a region where manual labor has been the badge of servitude and dependence.—N. Y. Evening Post.

We have heard much of late of Southern Manufactures, and observe that in several of the Southern papers a manufacturing policy is urged upon the people, as the most certain way to ensure the prosperity of the Slave States. The South, with the raw material, at her own door, should be able to make her own cotton goods, cheaper than she can import them, and to do so would unquestionably add to the prosperity of her white population, as it would increase the wealth of her people. The question, however, first to be settled is, where are the operatives? They are not the slaveholders; for they are too indolent, if not too rich; they are not the slaves, for they are too ignorant; the only class left is the "white trash"—the poor white folks, who are not slaveholders, and not quite slaves. That this is the practical solution to the problem of Southern Manufactures, is seen by the above extract of a letter of Mr. Bryant of the *Evening Post*, who is now travelling at the South. We have more than once expressed the opinion that manufacturing would never flourish at the South, if it depended upon *free* slaves for operatives, and the facts stated by Mr. Bryant confirm the correctness of that view. If it were practicable to make operatives of slaves, it would not be safe, and it is not practicable only because it is not safe.

A manufacturing operative requires some degree of intelligence. An intelligent people cannot be held as slaves. Not that there are not intelligent men among the servile population of the South, but they are scattered among the people, taken generally as house-servants, where they are constantly under the eye of a master, and by a degree of indulgence to themselves, and of delegated power over their fellows are separated from them as far as possible. It is upon this small class, too, upon whom falls generally the gift of manumission, made, for the most part, by testamentary device, partly as a salvo for the tender consciences of those who cannot help knowing and reporting that they have held as slaves men wiser and better, perhaps, than themselves, but chiefly—whether so intended or not—that these dangerous persons may be deprived by gratitude of all enmity towards the oppressing class, while, at the same time, they are held in a position where that oppression though not so clearly seen by its subject, is no less distinctly felt. But let this class of

slaves be brought together in large bodies in manufacturing communities, and they would demand in tones that could neither be unheard and unheeded, why they were deprived of some portion of the wealth which they saw daily, they created, and which without their aid would not come into existence. When the South gathers her slaves together from rural districts, where they are held in small and isolated bodies, or from the kitchens and the stables of the master in cities, where they are held as domestic servants, under his immediate and watchful care, into larger companies to be exercised in such callings as necessarily inculcate some sense of the dignity of labor, at the same time they are a constant exercise of some of the higher faculties of the mind, then she has taken one important step which inevitably must lead to emancipation.

The South, we believe, is as conscious of this as we are, and that the motives stated by Mr. Bryant were not the only ones that induced them to abandon the experiment of slave labor in their factories. To make the slaves intelligent enough for operatives would be to make them too intelligent for slaves.

The effect upon slavery of manufactures at the South, if they are brought to any degree of perfection and carried on by the poor white, will be, we believe, precisely the same in the end. A new element will be introduced into southern society when an industrious, intelligent, non-slaveholding and wealthy class is called into existence, as it must be by creating a manufacturing population, which will not be slow to learn what it is that presses most heavily upon the prosperity of the State, nor what is its easiest and speediest remedy.—A. S. Standard.

CANADA.—The New York Tribune has private advices from Toronto of a late date, which say that the political excitement in that region, though nearly as high as it can be, is visibly on the increase. Only a spark is needed to set the whole Province in a blaze, and forcible collisions are barely avoided. The Tory party is every day becoming sicker of the union of the two Provinces, and more alienated from the British Government. It is to be noted that the violence, riots, &c., of the last month or so have proceeded from the Conservative Law and Order party. The Liberals are quiet, or act on the defensive.—Western Star.

We see it stated that the ingenuity of Charles Fenne Hoffman, the celebrated author, is owing to smoking, and is supposed to be a mere temporary derangement of the nervous system.

The Fearful Communists at Nauvoo.

The Nauvoo correspondent of the Missouri Republican, writes to that paper as follows, under date of the 21st ult.:

Although Nauvoo has been reduced from her proud position of an important and flourishing city—although her population has been diminished to one-fourth of what it was under the dynasty of its frantic founder, yet a new era is now dawning on the humble capital of Mormonism; a new impulse bids fair to make it surpass, in substantial pride, only a week since there was an arrival at this city of three hundred citizens of France, who were seeking that repose in the quiet of our own well regulated Government, which they could not enjoy amid the stormy and proscriptive spirit which has so long agitated their own country. This band of emigrants, struck with the picturesque beauty of the place, and impressed with the fertility of the surrounding country and the healthfulness of the locality, have come to the conclusion that no place can be better adapted to their wants than Nauvoo. This company of emigrants is headed by the distinguished Cabot, who is determined to make this place a nucleus for emigration. It is said that seven hundred, who belong to the same association, are expected to meet their friends here in a short time, and that thirty thousand, who are still in France, and who are said to belong to the same brotherly fraternity, will emigrate and settle with their brethren who are already in the United States under the flattering expectation that Nauvoo will be made the nucleus of this emigration. There is no reason why it should not rival in prosperity and importance, the most flourishing cities of the great west.

NEWSPAPER DEBTS.—The conduct of some men who call themselves honorable, in regard to debts of this description, is infamous. Means are sometimes resorted to for evading their payment which are shameful. When a man after regularly receiving the paper for years, pleads that he only intended to take it one year, and will not pay for a longer time; and when another avails himself of the statute of limitations, in bar of a just claim, we feel disposed to gaze these bankrupts in indignity, and expose them to the scorn of honest people. There is no money more hardly earned than subscription to newspapers, and it is a shame for any man who is able, to hesitate to discharge his account when demanded.

The South Carolina "Committee of Public Safety."—We learn by the Columbia (S. C.) Telegraph, that the Disunionists of the Palmetto State have formed "Committees of Safety and Correspondence" throughout the commonwealth, to plot against the rights, liberties and free institutions of the entire country. These local committees of different Districts are to meet in State Convention at the Capital on the first Monday in May, for the purpose of perfecting a thorough organization to communicate their designs. These Safety Committees refuse to publish their proceedings, and the great mass of the Southern people are left in the dark as to their character. Some of the South Carolina papers state that they meditate on proposals of non-intercourse with the North, to punish us for our opposition to the "Domestic Institution," and its Extension. Meantime Quailbeum, Commander & Co. keep up the incessant demonstrations in response to Calhoun's sectional appeal, in which a vast amount of mock patriotism is displayed.—N. Y. Tribune.

Cyrus Pierce, principal of the State Normal School at West Newton, Mass., has resigned his office, and his resignation has been accepted by the Board of Education. It will be remembered that considerable fault was found with Mr. P. in consequence of his holding the opinions of the Garrison school in regard to the Sabbath, and the necessity of a dissolution of the Union.

AN INTERESTING SLAVE CASE.—At a recent session of the Cecil Co. (Md.) Court, Eliza Bagle and her eight children petitioned for freedom. Eliza had lived and acted as a free woman for 21 years, without molestation by her former owners. The *Cecil Whig* gives an interesting outline of the case, from which we learn that the Court decided that as Eliza was admitted at one time to have been a slave, and there was no record of her being freed by any process known to the law, she was a slave until the time of her death, notwithstanding she was allowed to live away from her master. Various other minor points were raised by the counsel for the prisoner. The Jury retired at about 8 o'clock on Thursday night, and remained out until about 11 o'clock on Friday morning, when they went down a petition to the Court praying to be released, as they could not possibly agree. About this time an arrangement was entered into by the counsel for the parties, to this effect—that Eliza and her youngest child should be declared free, and that the others should be sold in the State, to be free at 25 years of age.

Terrible Riot in Montreal!
PARLIAMENT HOUSE DESTROYED!
Cleveland April 26, 1849.

We have learned by telegraph that there is terrible excitement in Montreal to-day, in consequence of the Governor General having signed the Rebellion Laws Bill.

The Parliament House has been set on fire and destroyed.

Cholera in Pittsburgh.

The "Commercial Journal" says: "It has been settled by Physicians, and the Sanitary Committee of the city, that cholera is amongst us. The cases have mostly occurred on board steamboats. People should not take alarm from the announcement. The streets will be at once cleansed—and the pure, wholesome atmosphere of this latitude will be proof against its attacks."

Receipts.

Nathan Hall, Potterville	1 00-203
Abby Alfred, New Lisbon	1 50-303
A. M. Springer, "	1 50-308
J. G. Briggs, "	1 50-308
Ann Pettit, "	1 50-308
Joseph Bailey, Salem	1 50-308
Mercy Ann Nichols, "	1 50-308
Benj. Baughman, Post William	1 00-234
Archibald Stewart, Brockville	75-193
A. Jacobs, Youngstown	1 00-233
Henry Alcorn, Dover	1 00-210
B. R. Welch, Salem	1 00-230

Please take notice, that in the acknowledgment of subscription money for the Bugle, not only is the amount received placed opposite the subscribers name, but also the number of the paper to which he has paid, and which will be found in the outside column of figures.

No subscriber need expect that a reduction from the price of \$150 will be made, unless the money is forwarded at the time specified in the published terms.

JAMES BARNABY,
CLAIN & FASHIONABLE
TAILOR.
Calling done to order, and all work warranted,
Corner of Main & Chestnut streets, Salem,
Ohio.

COVERLET AND INGRAIN CARPET
WEAVING.

The subscriber, thankful for past favours conferred the last season, takes this method to inform the public that he still continues in the well-known stand formerly carried on by James McLeran, in the Coverlet and Carpet business.

Directions.—For double coverlets spin the woolen yarn at least 12 cuts to the pound, double and twist 38 cuts, coloring 8 of it red, and 24 blue; or in the same proportions of any other two colors; double and twist of No. 5 cotton, 30 cuts for chain. He has two machines to weave the half-double coverlets. For No. 1, prepare the yarn as follows: double and twist of No. 7 cotton yarn 18 cuts, and 9 cuts of single yarn colored light blue for chain, with 18 cuts of double and twisted woolen, and 19 cuts of No. 9 for filling. For No. 2, prepare of No. 5 cotton yarn, 18 cuts double and twisted, and 8 cuts single, colored light blue, for the chain—17 cuts of double and twisted woolen, and one pound single white cotton for filling. For those two machines spin the woolen yarn nine or ten cuts to the pound.

Plain and figured table linen, &c. woven.
ROBERT HINSHILL WOOD,
Green street, Salem,
June 16th, 1849. 6m-148

SPELLING REFORM.

DEPOT OF PHONOGRAPHIC BOOKS!

THE following Phonologic works can be had at the SALEM BOOKSTORE, at Publishers' wholesale Prices. Teachers and Lecturers can therefore be supplied without the trouble and expense of sending East.

The Phonographic Class Book, 371 etc.	
" Phonographic Reader, 95 "	
" Phonotypic Reader, 173 "	
" Phonotypic Chart, 50 "	
First Lessons in Phonography, 92 "	
Compendium, 96 "	
Salem, March 2, 1849.—n38 of H. H.	

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS.
Keep constantly on hand a general assortment of HARDWARE AND CUTLERY.
No. 18, Main street, Cincinnati.
January, 1849.

ANTI-SLAVERY BUGLE, SALEM, O.

POETRY.

The Voice of the Grass.

Here I come creeping, creeping every where,
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping every where.

Here I come creeping, smiling every where,
All around the open door,
Where at the aged poor,
Here where the children play,
In the bright and merry May,
I come creeping, creeping every where.

Here I come creeping, creeping every where,
In the noisy city street,
My pleasant face you'll meet,
Cheering the sick at heart,
Telling his busy part,
Silently creeping, creeping every where.

Here I come creeping, creeping every where,
You cannot see me coming,
Nor hear my low, sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping every where.

Here I come creeping, creeping every where,
More welcome than the flowers,
In summer's pleasant hours;
The gentle dew is glad,
And the merry bird not sad,
To see me creeping, creeping every where.

Here I come creeping, creeping every where,
When you're numbered with the dead,
In your still and narrow bed,
In the happy spring I'll come,
And deck your silent head,
Creeping, silently creeping every where.

Here I come creeping, creeping every where,
My humble song of praise,
Most gratefully I raise,
To Him at whose command
I beautify the land,
Creeping, silently creeping every where.

From the Tribune.

The True Aristocrat.

BY C. D. STUART.

Who are the Nobles of the earth—
The true Aristocrats—
Who need not bow their heads to Lords,
Nor doff in Kings their hats?
Who are they, but the Men of Tull,
The mighty and the free,
Whose hands and hands cubits the earth,
And compass all the sea?

Who are they, but the Men of Tull,
Who cleave the forests down,
And plant amid the wilderness,
The hamlet and the town?
Who fight the battles, bear the scars,
And give the world its crown,
Of name, and fame, and history,
And pomp of old renown?

These claim no grand of heraldry,
And wear no knightly rod;
Their coats of arms are noble deeds;
Their peerage is from God!
They take not from ancestral graves,
The glory of their name,
But win, as erst their fathers won,
The laurel wreath of Fame.

Little Children.

"Candid and curious, how they seek,
All truth to know and see;
And, ere the budding mind can speak,
Begin to study thee!
Confound sweetest colors all they say,
And angels listen when they try to pray,

More playful than the birds of spring,
Ingenuous, warm, sincere;
Like meadow-blossoms upon the wing,
They roam without a fear;
And breathe their thoughts on all who round
Them live,
As light sheds beams, or flowers their per-
fume give.

Our Homestead.

BY MISS PHEBE CAREY.

Our old brown homestead reared its walls
From the wayside dust aloof,
Where the apple boughs could almost cast
Their foliage on its roof;
And the cherry trees so near it grew
That, when awake I've lain
In the luscious nights, I've heard the limbs
As they cracked against the pane;
And those orchard trees—O those orchard
trees!

I've seen my little brothers rocked
In their tops by the summer breeze,
The sweet brier under the window sill,
Which the early birds made glad,
And the daisy rose by the garden fence,
Were all the flowers we had;
I've looked at many a flower since then,
Exotics rich and rare,
That in other eyes were lovelier,
But not to me so fair!

For those roses bright—those roses bright—
I've twined them with my sister's locks,
That are laid in the dust from sight,
And that deep old well—O that deep old
well!

We had a well—a deep, old well—
Where the spring was never dry,
And the cool drops down from the mossy
stones
Were falling constantly;
And there never was water half so sweet
As that in my little cup,
Drawn from the curb by the rude old sweep
Which my father's hand set up;
And that deep old well—O that deep old
well!

I remember yet the plashing sound
Of the bucket as it fell,
Our homestead had an ample hearth,
Where at night we loved to meet;
Where my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow,
With my childish hand in his raven hair—
Till now it is silver now!

But that broad hearth's light—O that broad
hearth's light!
And my father's look, and my mother's
smile,
They are in my heart to-night.

MISCELLANEOUS.

We have been requested to give
place to the following explanatory Address,
which will be interesting to many of our
readers.

Basis of Religious Association,
Adopted at the Conference held at Far-
mington, in the State of New York, on
the 6th and 7th of 10th month, 1848.

TO ALL TO WHOM THESE MAY COME.

Beloved Brethren and Sisters:—Having
ing, pursuant to adjournment, in the 6th
month last, again met, to consider what
measures it will be right to adopt, that
the blessings of Religious Society may
be placed within the reach of all, our
minds have been led into an examina-
tion of religious association in general.
In looking at this subject, melancholy
evidences present on every hand, that
societies or church organizations, ostensibly
for the promotion of religion, have
been among the greatest impediments to
its progress, and the most fruitful sources
of tyranny and oppression. But, while
we feel that these facts should lead to
the utmost care in regard to the prin-
ciples permitted to enter into their struc-
ture, we are abundantly assured that
these results are their abuse, not their
necessary attendants—the consequence
of the admission into them of elements
hostile to man's nature, his duties, and
inalienable rights. Religious association
has manifestly its foundation in the reli-
gious and social elements of the human
mind—principles powerful and constant
in our nature, and most beneficent in
their legitimate action. We are made
pre-eminently social beings. From the
exercise of the social principles of our
nature, flow all the reciprocal benefits,
all the countless offices of love and kind-
ness, which strew with blessings the path
of life. Not only in the physical, but
especially in the higher departments of
man's nature—the moral and religious,
—we behold the working of this beau-
tiful and beneficent economy:—in the
mingling of sympathies and affections;—
in imparting to each other the treasures
of the intellect, the conscience, the reli-
gious feelings; in united aspirations to,
and reverence and adoration of the Su-
preme Being.

To maintain these social religious bene-
fits in the highest degree, assemblies are
needed; these require arrangement, time,
manner, as well as object; in short, or-
ganization, or understood modes of ac-
tion. We need only that these be wise
and right—not conflicting with man's
prerogatives, nor God's.

The object of religious association may
be defined in brief to be, the promotion
of righteousness—of practical goodness,
—love to God and man—on the part of
every member composing the association;
and in the world at large. So far as it is
instrumental to this end, it is Christian,
a blessing to the community in which it
exists. So far as it is not thus instru-
mental, its non-existence were desirable.
To promote this object there must be a
practical conformity to the Divine laws,
—the principles of the association must
be in harmony with the principles of
the Divine government. For righteousness
is none other than the result of these
laws—the exemplification of these prin-
ciples in the actions of moral agents.

Man is made to sustain a relation of
an intelligent accountable agent under the
Supreme Intelligence; has the law of
God written on the conscious powers of
his soul; stands in such congnity to
Omnipresent God as to have immedi-
ately revealed to him God's will regarding
him. This is the FUNDAMENTAL FACT IN
RELIGION; that which constitutes a man
a subject of God's moral government;—
the foundation of his hopes, of his ac-
countability. This revelation of God's
will to him he feels and knows to be per-
sonal—his accountability personal and
not transferable, though connecting him
in obligation, and binding him by kindred
ties with the whole family of man. Yet,
as absolutely personal and individual as
though he and God were alone in the
Universe. Hence his conscience must be
kept sacred in its devotion and allegi-
ance to God, from whom the law comes.
No laws nor institutions of men, should
restrict this individual exercise of con-
science, of responsibility. The only re-
striction that can be Christian or lawful
in this momentous matter, in the terms
of association, is the admission of the
obvious principle, that no pretext of
conscience can be valid which violates
the equal rights of others, or any of the
unchangeable principles of moral obli-
gation, which are primary to conscience,
and by which, in the Divine order, it is
to be governed.

Liberty of conscience, then—the re-
cognition of the right of every member
to act in obedience to the evidence of
Divine Light, in its present and progres-
sive unfoldings of truth and duty to the
mind, must be a fundamental principle
in every right organization. That this
perfect liberty of conscience, is the right
of every sane and accountable human
being, appears from several other con-
siderations. Man's kind partake of the
variety which every where marks the Cre-
ator's works. Though identical in the
elements of their being, these elements
exist in the race in infinitely diversified
proportions. Hence their individuality,
their peculiarities of character. Again:
they are each subject to influences as di-
versified as their mental and physical po-
tentialities—all of which affect their po-
tentialities, their views, their actions. This
diversity furnishes occasion for a most
profitable exercise of some of the finest

feelings and affections of our nature—
tenderness, kindness, tolerance. From
the universality of the facts in the case,
the practice of these virtues is obligatory
on all, and no institution can be Chris-
tian—can exemplify love to God and
man—(the substance of Christianity)—
that is deficient in these virtues. "Chris-
tianity," says an enlightened writer, "re-
spects this diversity in men—aiming not
to undo but further God's will; not fash-
ioning all men after one pattern—
to think alike, act alike, be alike, even look
alike. It is something far other than
Christianity which demands that. A
Christian church then should put no fet-
ters on the man; it should have unity of
purpose, but with the most entire free-
dom for the individual. When you sacri-
fice the man for the mass in church or
state—church or state becomes an of-
fence, a stumbling-block in the way of
progress, and must end or mend. The
greater the variety of individuals in
church or state, the better it is—so long
as all are really manly, humane, and ac-
cordant. A Church must needs be
plural, not catholic, where all men think
alike—narrow and little." It has been
the want of this broad and Christian
ground of toleration that has been the
bane of every church, Catholic and Pro-
testant. In proportion to its absence,
despotic and oppressive measures have
marked the harmony and painfully de-
fined the objects of religious society.

Another cause of the exercise of des-
potic power in professed Christian church-
es, has been the establishment of an as-
cending scale of authority of larger bod-
ies over smaller, terminating in a Head
or Supreme Controlling Power. This,
we are persuaded, has been a prominent
cause of the difficulties which have been
experienced in the Society of Friends, at
different periods of its history, and espe-
cially of the divisions which have occur-
red within the last quarter of a century.

In the establishment of Preparative
Monthly, Quarterly, and Yearly Meet-
ings, it was, doubtless, not contemplated,
in the early periods of the Society, that
any despotic authority should be exer-
cised by larger meetings over smaller.—
The only power intended to be exercised,
appears to have been that of persuasion
and love. But the history of the Society
shows how easy it is to abuse power,
when men have been incautiously vested
with it, by the expressed or implied rules
of a written code. And the experience
of the past admonishes us to recur to ori-
ginal fundamental ground, in regard to
the design of religious association, and re-
move from it an element demonstrably
evil in its tendency and results—the sub-
ordination of meetings, or the vesting of
larger meetings with authority over
smaller. As in a right organization the
man cannot be sacrificed to the mass,
the individual conscience to an assem-
bly of consciences; so neither can a
number of individual consciences in a
congregation rightfully be sacrificed to a
larger assembly, or any assumed or es-
tablished head. The order of independ-
ent congregations, therefore, has opened,
with great unanimity and clearness, as
most in harmony with man's nature and
rights, and least liable to abuse.

Each congregation or meeting, will
consequently attend to its own internal
or disciplinary concerns. Larger meet-
ings—Quarterly or Yearly—will be for
counsel and advice, and for the consid-
eration and promotion of the great inter-
ests of humanity—every thing that con-
cerns man at large—including of conse-
quence the existing evils of the day, War,
Slavery, Intemperance, Licentiousness,
or in whatever form cruelty, injustice,
or other perverted principles may op-
erate. Yearly meetings may suggest rules
or regulations for the government of par-
ticular meetings or congregations, but
shall have no power to enforce.

Another fruitful cause of difficulty and
disaffection, has been the institution of
Meetings of Ministers and Elders. Of
these we propose the discontinuance, as
also of the practice of recommending or
ordaining ministers. Every meeting or
congregation will attend to the regulation
of the ministry among themselves; and
if any one proposing to travel to a dis-
tance, wishes a certificate of moral char-
acter, it can be granted for the time be-
ing.

Not only will the equality of woman
be recognized, but so perfectly that in
our meetings, larger and smaller, men
and women will meet together and trans-
act business jointly.

These principles, simply carried out,
will, we apprehend, effectually prevent
the abuses and evils of ecclesiastical or-
ganizations. And should they at any
time fail to be exemplified in the practice
of a meeting toward any of its members,
the evil would be limited, and not very
oppressive, as any member affected by
it, would be at liberty to join another
congregation, and still participate in the
privileges of the general association.

Two evils at least, if not wholly ex-
cluded, would find but scanty soil to grow
in—Tyranny and Sectarianism. And
these will be the more effectually pre-
vented by the recognition of the great
principle, already adverted to, of perfect
liberty of conscience—which, in our
view, forbids, the establishing of any
thing like a barrier to religious fellow-
ship, either as regards individuals or the
inter-communication of congregations,
but the violation of the great unchange-
able principles of morals, revealed, as
facts of consciousness, to the universal
human mind—Reverence of God, Jus-
tice, Mercy, Benevolence, Veracity,
Charity, &c. In other words, nothing

but what is plainly incompatible with
love to God and love to man—leaving
each to the test: "By their fruits ye
shall know them," independently of ab-
stract opinions. Thus a brother or sister
might hold the doctrine of the Trinity,
or of a Vicarious Atonement—might
practice Water Baptism, the ceremony of
Bread and Wine, and kindred rituals, or
he might believe none of these, and his
right should be recognized to preach his
conscientious convictions of these mat-
ters in any of our meetings—each, in ei-
ther case, conceding the right of every
other brother or sister, who may deem
that error has been promulgated, to en-
deavor, in the pure spirit of love and
kindness, to make it apparent, either be-
fore the same congregation, or any of
our meetings where they apprehend them-
selves called upon to do so. Thus, by the
recognition of equal rights, and the
sincerity of conscience, and of the duty
of reciprocal kindness, a narrow sec-
tarian and party feeling would vanish be-
fore the light of truth, and the minds of
the sincere and pious be more and more
united. Nothing would be found so po-
tent to promote unanimity of sentiment
and brotherly love, as action based on
these Divine principles. Under their in-
fluence a censorious and contentious
spirit would find no place, the governing
desire would be the attainment of truth.
And thus would be verified the words of
the excellent Isaac Pennington—"It is not
the different practice from one another
that breaks the peace and unity, but the
judging one another because of differing
practices."

We may advert to yet another great
evil, which, in the church order we have
described, must receive an effectual check.
We mean Priestcraft. This naturally
grows out of a dependence on our fellow
beings, as possessing superior means of
Divine knowledge. In this dependence
individual talents are neglected, and in-
dividual responsibility is sought to be
transferred to the person or persons on
whom the dependence rests. And this
dependence gives Power to those on
whom it is placed, and makes those who
place it easy subjects for its exercise.—
In this way a large proportion of the
professors of religion become, to a greater
or less extent, the dupes of priestcraft.—
The same effect takes place, to a certain
extent, among Friends, as the conse-
quence of recommending ministers, as it
is called; that is, setting them apart, by
a particular process, as ministers of the
Society. By this practice—which is a
virtual ordination—the idea naturally
obtains, that those thus distinguished
have nearer access to the Divine Mind—
superior means of Divine knowledge,
than others. This leads to an improper
dependence on them, and a consequent
neglect on the part of the other members
of their own spiritual gifts. Here great
injury is sustained, both by the preach-
ers and those who thus defer to them;—
and by the non-employment of individ-
ual gifts, in the inculcation of moral and
religious truth, the body and community
at large suffer incalculable loss.

Intimately connected with the right use
of the gifts of every member, is the mode
of conducting assemblies for spiritual
edification and improvement—of which
we will here say a word. Agreeably to
the facts before stated, and the objects
of religious association, every accountable
human being stands in such a relation
to the Divine Mind, as to be privileged
to receive, from the Fountain of Wisdom
and Goodness, immediate instruction re-
lative to all the duties of life, personal
and social. The responsibility in respect
to these duties being personal, and not
transferable, no one can appoint another
to act for him in their fulfillment. Fide-
lity to God can be maintained only by
individual obedience to Divine requiring.
No society arrangement can be right,
which admits not of this obedience. No
man has a right to absolve himself from
it. In view of these important truths, we
deem that a true church organization does
not admit of placing one or more persons
over a congregation as the stated spiri-
tual teacher, or teachers. Consistently
with individual rights and responsibilities,
all must meet together as brethren, re-
cognizing one Divine Teacher, and leav-
ing the mind of each free, to speak or be
silent, according to his highest percep-
tions of duty, and in agreement with a
just estimate of each other's equal rights.
Thus may the gifts of all be exercised in
the promotion of truth and goodness, and
while they are improved "by reason of
use," the body will "edify itself in love."

Associating on these principles, we
have concluded to hold a Yearly Meet-
ing, in Friends' Meeting-house, known
as Junius, (now Waterloo,) Seneca coun-
ty, New York, commencing on Second-
day, the 4th of 6th month next, 1849, at
11 o'clock in the morning; and we re-
commend that Friends, in their different
meetings, who may be prepared for the
measure, appoint representatives accord-
ingly. And we further invite all, of
whatever name or wherever scattered,
who unite in the principles of the fore-
going basis of association, to be present
and participate with us in the objects con-
templated—to promote truth, piety, right-
eousness, and peace on the earth. That
all may find in the endowments of Reli-
gious Society a home for their spirits,
and that, by a union of effort, virtue and
happiness may be diffused in the human
family, and God be glorified, who is over
all, blessed forever.

Signed on behalf of the Conference,
THOMAS MCCLINTOCK, } Clerks.
RHODA DE GARNER, }

The Dying Slave.

BY ELIZABETH M. CHANDLER.

"I was in the right mood for it, and so I gave
full scope to my imagination."

He lay on a straw couch, with his face
half turned towards the sinking sun.—
The skin was drawn tightly over his
forehead, as though it was parched and
shrunken by extreme age; but the rest-
less and uneasy wanderings of his eye
told that he still claimed some compari-
sonship with earthly feelings.

He was a slave, and for more than an
hundred years he had gone forth to the
daily toil of a bondman. It was said
that in the "father-land," from which he
had been torn by unprincipled violence,
he had been a prince among his people.
In the first days of his slavery, he had
been fierce and ungovernable, nor could
his haughty spirit ever be tamed into
subjection until it had been subdued by
gaucherie. The father of his present
master had, in his childhood, by inter-
ference to save him from punishment, re-
ceived on his own body the blows intended
for the slave; and from that moment he
became to his youthful master a de-
voted servant. The child had grown up
to manhood, flourished throughout his
term of years, and faded away into the
grave, but still the aged Africa lingered
upon the earth; and it was for the son of
that man that he now waited, and to use
his own expression, "held back his
breath," until he should behold him.

At length the light of the low cabin
door was darkened, as the master stooped
his tall form to enter the dwelling of
his slave. "I have come," said he, as he
approached: "what would you wish me?"

The negro raised himself up with a
sudden energy, and stretched out his
withered hand. "Have I not borne you
in my arms in your helpless infancy,"
said he, "and should I not now once
more behold you before I die? Heed
me, master! ere you sun shall set, the
last breath will have passed my lips—its
beams are fast growing more aslant and
yellowed—tell me, before I die, have
I not served you faithfully?"

"You have!"
"I have been honest and true—I have
never spoken to you a falsehood—I have
never deserved the lash!"

"To my knowledge, never!" said his
master.

"Then there is but one more boon that
I would crave of you:—I am going home,
—to revisit the scenes of my youth—to
mingle with the spirits of my friends!—
Suffer me not to return to them a slave!
My fathers were proud chieftains among
their native wilds—they sought out the
lion in the midst of his secret recesses—
they subdued the strength of the savage
tiger—they were conquerors in battle—they
never bowed to man—they would
spurn a bondman from their halls! O
tell me," exclaimed he, seizing his mas-
ter's hand in the rising excitement of his
feelings,—"oh, tell me, while I may yet
hear the sound, that I am once more
free!"

"Your wish is granted," said his mas-
ter, "you are a freeman."
"A freeman!" repeated the negro,
slowly sinking back upon his couch, and
clasping his hands above his head with
all his remaining energy—"write it for
me, master!"

The gentleman tore a leaf from his
pocket-book, and pencilling a hasty cer-
tificate of his freedom, handed it to the
slave. The old man lifted up his head
once more, as he received it, and the last
ray of sunlight streamed across his coun-
tenance, as with a strange smile he gazed
upon the paper; then falling suddenly
back, he once more repeated the name of
freedom, and expired.

A Little Anecdote.

We remember somewhere to have read
a story of a youth, who, hesitating in his
choice between two young ladies, by both
of whom he was beloved, was brought to
a decision by means of a rose. It hap-
pened one day, as all the three were
wandering in a garden, that one of the
girls, in her haste to pluck a new-blown
rose, wounded her finger with a thorn;
it bled freely; and, applying the points of
a white rose to the wound, she said,
smilingly, "I am a second Venus, I have
died the white rose red." At that mo-
ment they heard a scream, and finding
that the other young lady, who had loitered
behind, had met with an accident, hastened
back to assist her. The fair one's scream
had been called forth by no worse an
accident than had befallen her companion.
She had angrily thrown away the offend-
ing flower; and made so perturbed and
fretful a lamentation over her wounded
finger, that the youth, after a little reflection,
resolved on a speedy union with the least
handsome, but most amiable of the two young
ladies. Happy would it be for many a kind-
hearted person, did they know by what seem-
ing trifles the affections of those whom
they love may be confirmed or alienated
forever.

ACCOUNT OF AN ASIATIC SECT WHO
WORSHIP THE DEVIL.—A recent English
traveller gives an interesting account of
the Yezidis, an Asiatic tribe who "serve
the devil," not in the sense implied by
the phrase in Christian countries, but by
actually worshipping the Old Harry.—
The Mohammedan Beys, who cherish a
most orthodox hatred of his brimstone-
ship, and always spit with great emphasis
when his name is pronounced, have for
many years waged an exterminating war
against his disciples, burning them in

caves, crucifying them, and stocking
their graves with the best looking of the
female devil-worshippers; all for the glo-
ry of Allah and the Prophet. It appears
that the Yezidis believe Satan to be the
chief of the angelic host now suffering in
Tophet, for rebellion, but to return here-
after from transportation, and resume his
high estate in the celestial hierarchy.

On the principle that it is prudent to
conciliate him in his misfortunes, in or-
der to have a stronger claim upon him
when he shall be restored to power, they
wink at his offences and in their daily
prayers tender to him the assurance of
their highest consideration. In the
meantime the Mussulmen cut them up
right and left; and the more they be-
seach the devil to help them, the more he
never listens to them.

ORIGIN OF LESS CONSEQUENCE THAN
DESTINY.—When Philo Henry sought the
hand of the only daughter and heiress of
Mr. Matthews in marriage, an objection
was made by her father, who admitted
that he was a gentleman, a scholar and
an excellent preacher; but he was a
stranger and "they did not even know
where he came from." "True," said the
daughter, who had well weighed the ex-
cellent qualities and graces of the stran-
ger, "but I know where he is going, and
I should like to go with him;" and they
walked life's pilgrimage together. How
different would be the world's estimate of
men if they were judged less by their ori-
gin, and more by their destiny!

BUSINESS CARDS.

AARON HINCHMAN,
BOOK AND FANCY
JOB PRINTER,
SALEM, OHIO.

All kinds of Plain and Fancy Job work done
at the Office of the "Honested Journal," on the
shortest notice and on the lowest terms.
Office one door North of E. W. Williams' Store,
January 3rd, 49.

DRY GOODS & GROCERIES,
BOOTS AND SHOES, (Eastern and Wes-
tern,) Drugs and Medicines, Paints, Oil
and Dye Stuffs, cheap as the cheapest, and
good as the best, constantly for sale at
TRESGOTT'S.

Salem, O. 1st mo. 30th.

DAVID WOODRUFF,
MANUFACTURER OF
CARRIAGES, BUGGIES, SULKIES, &c
A general assortment of carriages constantly
on hand, made of the best materials and
in the neatest style. All work warranted.
Shop on Main street, Salem, O.

FRUIT TREES.
The proprietor has on hand a handsome
lot of FRUIT TREES, comprising Apple,
Pear, Peach, Plum, and Cherry trees, and
some Grape Vines and Ornamental Trees—
all of which he will sell on reasonable terms
at his residence in Goshen, Mahoning Co.,
14 miles north-west of Salem.
ZACHARIAH JENKINS, Jr.,
Ango 11, 1848.

BENJAMIN BOWN,
WHOLESALE AND RETAIL
GROCER,
TEA-DEALER, FRUITERER,
AND DEALER IN
Pittsburgh Manufactured Articles.
No. 141, Liberty Street,
PITTSBURGH.

IMPORTANT NOTICE.
Pelton's splendid outline Maps, Baldwin's
pronouncing Geographical Gazetteer, and
"Naylor's system of teaching Geography,"
for sale by J. Hambleton of this place. He
is also prepared to give instruction to clas-
ses, or to individuals who wish to qualify
themselves for teaching the science of Geo-
graphy according to this new, superior, and
(where tried) universally approved system.
Address by letter or otherwise, Salem, Col.,
Co., O. Oct. 6th, 1848.

Agents for the "Bugle."

OHIO.
New Garden; David L. Galbreath, and I
Johnson.
Columbiana; Lot Holmes.
Cool Springs; Mahlon Irvin.
Berlin; Jacob H. Barnes.
Marble; Dr. K. G. Thomas.
Canfield; John Wetmore.
Lowellville; John Bissell.
Youngstown; J. S. Johnson.
New Lyme; Marena Miller.
Selma; Thomas Swayne.
Springboro; I. Thomas.
Harveysburg; V. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickenson.
Columbus; W. W. Pollard.
Georgetown; Ruth Cape.
Bundysburg; Alex. Glenn.
Farmington; Willard Curtis.
Bath; J. B. Lambert.
Ravenna; Joseph Corroll.
Wilkesville; Hannah F. Thomas.
Southington; Caleb Greene.
Mt. Union; Joseph Barnaby.
Malta; Wm. Cope.
Richfield; Jerome Harburt, Elijah Poor
Lodi; Dr. Sill.
Chester; Roads; Adam Sanders.
Painesville; F. McGrew.
Franklin Mills; Isaac Russell.
Granger; L. Hill.
Hartford; G. W. Bushnell, and Wm.
J. Bright.
Garrettsville; A. Joiner.
Andover; A. G. Garlick and J. F. Whit-
more.
Asher Town; A. G. Richardson.
INDIANA.
Winchester; Clarkson Pickett.
Keokuk; I. C. Moulshy.
Penn; John L. Michener.
PENNSYLVANIA
Pittsburgh; H. Vashon.